The Injunctions of the Shari'ah Pertaining to Treatment and Cure

By
Hadhrat Mufti In'aamul Haq

Abridged by

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Preface

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The original book by Mufti Inamul Haqq Qasmi in urdu entitled "Ielaj aur Mualaj Ki Shari Akaam" is 198 Pages.

It does 1.) The Importance of Medical Knowledge;
2.) The status and degrees of good health;
3.) Virtues and etiquettes of visiting the ill;
4.) Qualifications for doctors and their perimeters;
5.) Detestment for treatment by non – Shari amulets (taweez);
6.) Evils of non – Shaari amulets;
7.) Principles relating to modern day medical progressive treatment.

We abridged the book to avoid delay in waiting for a complete translation.

Thus information pertaining to, whether diseases are contagious, is treatment compulsory, qualifications of Doctors, using minerals, plants, animals for internal and external use, using Haraam substances for treatment, using spirits, alcohol, wine, opium, heroin, animals are explained, info on organ transplant, sex change operations, euthanasia, circumcision, castration, blood transfusion, test tube babies, birth control, aids, hysterectomy and taweezaat are found in this work.

We make duaa that Allaah helps us to understand the Deen and guides us.

A. H. Elias (Mufti)
1426 / 2006

Foreword

By Hadhrat Moulana Riyaasat Ali Bijnori Lecturer of Hadith at Daarul Uloom Deoband

I have received a copy of Hadhrat Mufti In'aamul Haq Sahib's book titled "The Injunctions of the Shari'ah Pertaining to Treatment and Cure" together with the request to note my opinion on the book.

While I did not have the opportunity to study the book in depth, I have perused through the headings and some extracts of the book and have gauged that the esteemed author has made a remarkable effort to collect most of the pertinent questions in one place. He has successfully managed to bring together in one book the various injunctions of the Shari'ah pertaining to the treatment of illnesses from the physical and spiritual points of view. Together with this, he has also provided the sources of reference.

It is our du'aa to Allaah that He accepts this effort in His court, that He grants it universal acceptance and grant the author the ability to serve the knowledge of Deen even more. Aameen.

(Hadhrat Moulana) Riyaasat Ali Bijnori
Lecturer of Hadith
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22 Rajab 1421 A.H.

Foreword

By Hadhrat Mufti Zafeerud Deen Mufti of Daarul Uloom Deoband

الحمد لله و كفي و سلام علي عباده الذين اصطفي

All thanks to Allaah that an increase in knowing about the injunctions of the Shari'ah is being created amongst the Muslims. They are therefore enquiring about these injunctions and practising accordingly. Seeing this thirst amongst the people, the Ulema have also started compiling collections of the various injunctions of the Deen on every subject. Hadhrat Mufti In'aamul Haq Sahib's book discussing the injunctions of the Shari'ah pertaining to treatment and cure of illnesses is a noble effort to amass the various injunctions on the subject.

A great effort has been made to collect the various injunctions that are scattered in the many books of Ahadeeth and Fiqh. I have managed to read the book and it made me feel so happy that du'aas for the author poured forth from my heart. Many Ahadeeth on the subject of treating the ill have been quoted and the book makes clear who is entitled to treat patients and who is not. Nowadays we find that every person wants to be a doctor and a Hakeem without studying and specialising in these fields. Such people are enemies rather than friends of the public and rather than curing people, they actually involve them in so many diseases. It is necessary for the government and other authorities to monitor the situation very carefully and to glean from the Shari'ah in this.

It is my humble du'aa that Allaah accepts this monumental effort from Moulana and makes it beneficial to the general public. I hope that readers will take full benefit of the book.

Muhammad Zafeerud Deen
Mufti of Daarul Uloom Deoband
20 Rajab 1421 A.H.

Health

Man's body is a trust from Allaah and he therefore has no right to do with it as he pleases. He has been entrusted to care for it and to maintain its health and well-being. He needs to safeguard it against diseases and all that it harmful to it. Since the science of medicine aids in fulfilling this duty, **the Shari'ah and Ulema have given importance to this subject and some have even gone to the extent of stating that there are only two types of knowledge worth acquiring and these are the knowledge of the Shari'ah and the knowledge of medicine[1].**

Good health is indeed a tremendous boon from Allaah because a healthy person will be able to engage in Allaah's worship with vigour and also be able to attend to the duties Allaah has enjoined for him, whether they pertain to his personal self, his family or his community. Without good health, everything Deeni and worldly becomes difficult and one's ill health constantly remains a thorn in the side. It is because of this that people commonly say that good health is a worth a thousand boons. One therefore needs to be grateful for it and showing gratitude entails caring for one's health.

It is commonly understood that a bounty is appreciated only when it is no more. People generally neglect their health and then have regrets when it is lost. The example is like the king's crown which he does not see, but is hankered after by others. **Likewise, the physicians say that good health is a crown upon the heads of the healthy only the ill can see[2].**

The Value of Good Health in the Sight of Allaah

Allaah has created everything in the universe in pairs. Therefore, just as there is Imaam, there is also Kufr. Just as there is heat, there is also cold. There is also day and night, male and female. Amongst all of this, there are those that Allaah likes and those that He does not. He likes Imaan and good deeds and detests Kufr and sin. Similarly, there are also those that He likes more than others, such as good health which he likes more than illness. This is because good health aids in

[1] *Mitaahus Sa'aadah* (Vol.1 Pg.267).
[2] *Tibbun Nabawi* by Imaam Dhahabi رحمه الله.

worshipping Him and also makes people show gratitude to Him. Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, **"The thing that Allaah most likes a person to supplicate to Him for is *Aafiyah* (which includes good health)."**

The Value of Good Health in the Sight of Rasulullaah ρ

Regardless of what wealth and other bounties a person may be enjoying, his life is really a misery if he does not have good health. On the contrary, a person without any worldly wealth is truly a king if he has good health. **Rasulullaah ρ mentioned that all the pleasures of the world are rolled into a beautiful package for a person when he has the following three things:**

- good health
- safety
- food for the day[1]

[1] Tirmidhi no.2346 and i9j no.4141.

Caring for One’s Health in the Sight of the Shari'ah

The purpose of every person’s life is to worship Allaah and the demands of this is that he do so regardless of whether he is ill or well. However, the Shari'ah has also taken a person’s health into consideration and concessions have been made where a person’s health is at risk. For example, Tayammum is allowed when water is harmful to a person, a sick person is permitted to fast when he recovers and incapable people are even allowed to send others to perform Hajj on their behalf. This is the regard Allaah has given for our good health, yet we have no concern for it and do not worry about what we eat.

Moderation in Ibaadah to Maintain Good Health

The famous Sahabi Hadhrat Salmaan Faarsi τ once visited Hadhrat Abu Dardaa τ’s home. Seeing Hadhrat Abu Dardaa τ’s wife looking extremely unkempt and unhappy, he asked what the matter was. **“Your brother Abu Dardaa τ has no need for this world, he fasts all day and performs salaah all night.”**

When Hadhrat Abu Dardaa τ returned home, he served some food to Hadhrat Salmaan τ. Hadhrat Salmaan τ however refused to eat until Hadhrat Abu Darda τ joined him. Hadhrat Abu Dardaa τ excused himself saying that he was fasting. To this, Hadhrat Salmaan τ swore not to eat until Hadhrat Abu Dardaa τ broke his fast and joined him in the meal. Hadhrat Abu Dardaa τ was then forced to do so and ate with Hadhrat Salmaan τ.

That night when Hadhrat Abu Dardaa τ got up to start performing salaah, Hadhrat Salmaan τ stopped him and told him to sleep some more because his Rabb, his body and his wife all had a right over him, which he was obliged to fulfil. The two then got up later and when Hadhrat Abu Dardaa τ reported the incident to Rasulullaah ρ, Rasulullaah ρ remarked, **“Indeed, your body has a right over you.”**[1]

[1] *Mishkaatul Masaabeeh* (Pg.27).

Praying for Good Health

Jus as we are dependent on Allaah for everything else, we also need Him to grant us good health. When someone asked Rasulullaah ρ what du’aa he should make after salaah, Rasulullaah ρ told him to ask Allaah for *Aafiyah*. The du’aa as taught by Rasulullaah ρ is:

اللهمَّ اِنِّي أسْئَلُكَ الصِّحّةَ و الْعِفَّةَ و الأمانَةَ و حُسْنَ الْخُلُقَ و الرَّضَا بالْقدْرَ

“O Allaah! I beg You for good health, chastity, trustworthiness, good character and the ability to be happy with what You decree.”[1]

Rasulullaah ρ also once said to his beloved uncle Hadhrat Abbaas τ, “Ask Allaah to grant you forgiveness and *Aafiyah* in this world as well as in the Aakhirah.”[2]

[1] Nasa'ee (Vol.6 Pg.220).
[2] Bazzaar and Tirmidhi no.3509.

The Three Pillars of Good Health

If a person keeps the following three factors in mind, he will always remain hail and healthy:

1. Always keep your health in mind and do what is necessary to maintain it
2. Remove everything harmful to your health as soon as possible. Attend to the call of nature as soon as you can and also get rid of flatulence, vomit, hunger and thirst.
3. Abstain from everything that adversely affects the health, especially immoderate eating.

Amongst the most detrimental factors contributing to disease is excessive eating. It is to prevent this that the Fuqahaa[1] have specified four levels of eating:

1. Eating that amount without which death will result. This is Fardh (obligatory).
2. Eating that amount of food that makes it easy to perform salaah and fast. This is Mustahab (preferable).
3. Eating that amount of food that fills the belly to acquire additional strength. This is Mubaah (allowed).
4. Eating that amount of food that more than fills the belly and leads to lethargy and indigestion. This is Haraam (forbidden) because it amounts to wastage.

Abstinence is the Foundation of Good Health

Good health is essentially a balance in the system of the body and this is maintained only when one uses those things that contribute to its equilibrium and avoids things that upset this equilibrium. Failing to do this will result in a breakdown of this equilibrium and thus a weakness in the immune system. **It is for this reason that Rasulullaah ρ once prevented Hadhrat Ali τ from eating dates when he was still convalescing.**[2]

[1] *Durrul Mukhtaar* (Vol.5 Pg.238).
[2] Tirmidhi 2037, Abu Dawood 3856 and Ibn Maajah 3442.

Man's Deception

Rasulullaah ρ mentioned that two bounties are such that most people are deceived by them. These are good health and free time[1]. **When people have these two, they gradually start to undermine their importance and lament the loss only when they are no more.**

Hadhrat Abu Hurayrah τ reports that amongst the first questions Allaah will ask man on the Day of Qiyaamah will be about the health Allaah granted him and how he cared for it.[2]

The Experience of a Master Physician in the Time of Rasulullaah ρ

A physician named Haarith bin Kaldah was renowned for his profound knowledge of medicine during the time of Rasulullaah ρ. In fact, Rasulullaah ρ even summoned him to tend to a Sahabi τ who fell ill. The same Haarith once stated, **"The factor that will make one independent of all treatment is abstaining from things that disagree with one's health."**

It is an accepted fact that when something is overburdened, it gradually weakens and starts to fail in its function. Such is the condition of the stomach as well. When it is overburdened and given such foods to digest that are very heavy, it also starts to weaken and cannot fulfil the function of digestion effectively. As a result, healthy blood cannot be produced any more.

Rasulullaah ρ and the Sahabah ψ cared for their health and were therefore extremely healthy people. When someone asked Rasulullaah ρ the reason for their superb health, he replied, **"We are people who eat only when we are hungry and never eat to our fill."**

Imaam Dhahabi رحمه الله has written that physicians are of the opinion **that good health improves one's character, while ill health makes it deteriorate.**

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[1] *Mishkaatul Masaabeeh* (Pg.439) and Bukhaari 6412.
[2] Tirmidhi 3358.

About Illnesses and the Ill

The Rewards for being Ill

Good health and ill health are all from Allaah and although ill health is commonly regarded to be a bane, it is really a mercy from Allaah for a Mu'min. When a Mu'min is ill, his sins are forgiven[1] and, because of illness, when he cannot carry out any Nafl Ibaadah that he usually carries out, he is granted the full reward for it[2].

Rasulullaah ρ mentioned that when a person falls ill, Allaah dispatches two angels to him with instructions to record what he tells those visiting him. When he praises Allaah before the visitors, they report this to Allaah, who already knows it well. Allaah then tells them, "If I grant him death in this illness, I shall admit him into Jannah and if I restore his health, I shall grant him flesh better than his flesh and blood better than his blood."[3]

This Hadith makes clear the virtue of gratitude to Allaah in illness as opposed to complaining.

The Reward for Visiting the Ill

Every person is naturally depressed when he falls ill and to cheer him up and make his illness easier, friends and family rally to visit Him. This aids his recovery and even makes him forget his illness. Islaam has therefore encouraged visiting the ill and classified it as a right of a Mu'min. **In fact, Islaam encourages visiting the ill even if they be non-Muslims. Rasulullaah ρ himself visited an old Jewish woman who was a staunch opponent of Islaam and also visited an ill Jewish boy.**

Hadhrat Ali τ reports from Rasulullaah ρ that when a person visits an ailing person in the evening, seventy thousand angels go out with him to seek forgiveness on his behalf until the morning and he is rewarded with a garden in Jannah. Similarly, when he visits an ailing person in the morning, seventy thousand angels go out with him to seek

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[1] Bukhaari.
[2] Abu Dawood.
[3] *Mu'atta* of Maalik, as quoted in *Dhakheera* (Vol.13 Pg.305).

forgiveness on his behalf until the evening and he is rewarded with a garden in Jannah.[1]

Are Diseases Contagious?

While Muslims believe that diseases come from Allaah and that none other has the ability to make a person ill or well, modern medical science tells us that certain diseases are contagious and they prove this through studies and experience. Since it is evident that the words of Allaah and His Rasool ρ do not contradict what is apparent and experienced, it is necessary to discuss this issue in some detail.

We find two types of Ahadeeth in this regard. On one hand, we find Ahadeeth such as:

1. "Run from a leper as you run from a lion"[2]
2. When a leper intended pledging allegiance to Rasulullaah ρ, he was still coming towards Rasulullaah ρ when Rasulullaah ρ said, "We have pledged allegiance on your behalf, so you may return."[3]
3. "Do not take a healthy camel near a sick camel"[4]
4. "Never keep looking at lepers"[5]

While these narrations seem to indicate that diseases are contagious, there are others that profess the opposite. Examples of these are:

1. "There is nothing like contagiousness, omens by the flight of birds (people believed that if a bird flew to the left, it was a good sign and a bad sign if it flew to the right), the evil effects of owls and the evil of Safar (people believed that couples should not marry during the last days of Safar)."[6]
2. Hadhrat Jaabir τ reports that Rasulullaah ρ once took the hand of a leper and placed his hand with his own in a plate of food they were eating. Rasulullaah ρ said that his trust was in Allaah.[7]

Ulema have deliberated on the issue and the gist of it all is that the narration stating that diseases are not contagious **is to stem out the**

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[1] Abu Dawood pg. 442
[2] Bukhaari.
[3] *Mishkaatul Masaabeeh*.
[4] Bukhaari.
[5] *Majma'uz Zawaa'id* (Vol.5 Pg.859).
[6] Bukhaari Pg.850 and *Mishkaatul Masaabeeh* (Pg.391).
[7] *Mishkaatul Masaabeeh* (Pg.392).

belief of people during the Period of Ignorance who believed that diseases had the ability by themselves to affect others and that this had nothing to do with the will of Allaah. The fact is that diseases have no such ability unless Allaah willed it[1]. It is therefore not imperative for a disease to affect a visitor merely by visiting an afflicted person, nor is there any guarantee that a person will not be affected by refraining from visiting such a person.

Fleeing from an Area of Plague

Because experience shows that certain diseases are contagious, the Ahadeeth have advised preventive measures. Hadhrat Abdur Rahmaan bin Auf τ reports that Rasulullaah ρ said, "When you hear that a plague has broken out in an area, do not go there but if you happen to be there, do not flee."[2]

Allaama Ibn Qayyim رحمه الله writes that people should not go to such an area because it is only when newcomers arrive at the area that the plague has the opportunity to spread. Imaam Ghazaali رحمه الله writes that although the possibility exists that people can be affected wherever they are, this possibility is increased when they move to an area where the plague has already broken out.

Although it is Makrooh for a person affected by a plague to leave the area, **he may do so if it is necessary as long as his intention is not to flee from the area because of the plague.** More details can be sourced from Allaama Ibn Hajar رحمه الله's *Fat'hul Baari* (Vol.10 Pg.188) and Imaam Nawawi رحمه الله's commentary of Muslim (Vol.2 Pg.229).

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[1] *Fat'hul Baari* (Vol.10 Pg.16).
[2] Bukhaari (Vol.2 Pg.152).

Encouragement from Rasulullaah ρ to Seek Treatment

Treatment is a means towards cure and adopting it by no means contradicts *Tawakkul* (trust in Allaah). In fact, seeking treatment really is the demand of being Allaah's slave. It is for this reason that Rasulullaah ρ himself took treatment for his illness and advised others to do the same.

When a Bedouin asked Rasulullaah ρ whether they should seek treatment for their illnesses, Rasulullaah ρ said, **"Seek treatment for your illness, O servants of Allaah, because Allaah has made a cure for every diseases except for one."** When the Sahabah ψ asked what the one was, Rasulullaah ρ replied that it was old age.[1]

Rasulullaah ρ had already informed us hundreds of years ago that whenever a disease afflicts mankind, Allaah has a cure available, which people discover through their research and experiments. Hadhrat Abu Dardaa τ reports that Rasulullaah ρ said, **"Allaah has sent both illness and cure and has made a cure for every illness. You should therefore seek treatment but never with that which is Haraam."**[2]

Is Treatment Waajib (compulsory)?

The system of this world is based on cause and effect and harm and benefit appear through causes. Such causes are however of differing levels and have been classified by the Fuqahaa into the following categories:

1. **Definite causes** – those that always yield results, e.g. getting sated after eating. Adopting such means is Waajib (compulsory) in the Shari'ah and it will be sinful to forsake them when doing so will result in harm
2. **Probable causes** – those that often yield results but often have not. An example of this is seeking treatment for illness. Adopting such a means is not compulsory and even if a person dies after not seeking treatment for his illness, **he will not be sinful**[3]**.**

[1] Tirmidhi (Vol.2 Pg.24).
[2] Abu Dawood (Vol.1 Pg.541).
[3] *Fataawaa Aalamgeeri* (Vol.5 Pg.355).

3. **Presumed causes** – those that are only presumed to be effective, such as amulets. Adopting these is permissible

Hadhrat Mufti Nizaamud Deen رحمه الله the Chief Mufti of Daarul Uloom Deoband writes that when an illness is **critical** and **dangerous** and a person **has the means** to have it treated, it will be **Waajib (compulsory)** for him to treat it on condition that his reliance remains in Allaah and the **treatment is within the limits of the Shari'ah.** However, if the illness is not critical or dangerous or a person does not have the means to have it treated, it will not be Waajib (compulsory) to treat it, but Mustahab and better.[1]

Is it Compulsory for the Husband to have his Wife Treated?

A married couple are like two hearts in one body and any hurt caused to any of them must affect the other. A husband will therefore seek treatment for his wife on the basis of this love and affection they share. He is however **not obliged by** the Shari'ah to do so and should he fail to have her illness treated, **he will not be sinful.**

Is it Compulsory to have One's Family Members, Parents and Animals Treated?

Since **treatment** for illnesses is amongst the **probable** and **not** definite **causes,** a person will **not be sinful** for failing to resort to it when he is himself ill or when any of his family members of animals are ill. It is however the demand of **sympathy** and **compassion** that a person does have others treated for their illnesses and doing so will be a source of great reward. The incident is famous of the prostitute who was forgiven on account of undergoing great trouble to give water to a thirsty dog.

Rasulullaah ρ said, **"Have mercy on those upon the earth and the One in the heavens will have mercy on you."**[2]

[1] *Nizaamul Fataawaa* (Vol.1 Pg.350) and *Fataawaa Nizaamiyyah* (Pg.416).
[2] Abu Dawood (Vol.1 Pg.675).

Having Consideration for the Ill

A sick person naturally loses vigour and the fervour to do things because of weakness. The Shari'ah has given consideration for this and Rasulullaah ρ has instructed Imaams to make their salaah light because of the presence of sick and old people in the congregation[1].

Rasulullaah ρ has also advised people not to force the ill to eat[2] because they are not inclined to do so. Rasulullaah ρ mentioned that Allaah feeds them because they seldom ever feel hungry. They also have to be fed what is too heavy for them because such foods may retard their recuperation. It is for this reason that Rasulullaah ρ prevented Hadhrat Ali τ from eating dates when he was convalescing. This also teaches us that it is necessary to follow the directives of a doctor when under treatment and depending on the severity of the illness, it will be sometimes Waajib (compulsory) and sometimes Mustahab to act according to what he directs.

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[1] *Maraaseel* of Abu Dawood pg.6.
[2] *Mishkaatul Masaabeeh* (Pg.388).

About Doctors

Doctors have the great responsibility of ensuring that they acquire insight and expertise in their profession and that they treat patients with honesty, integrity and true concern. Rasulullaah ρ stated that when a doctor treats patients **without possessing the relevant knowledge of medical treatment, he will be accountable for any harm he causes.**[1]

A doctor or Hakeem is one who has the fervour to serve people and treats them with love and the genuine concern to alleviate their distress. It is therefore a profession that earns one tremendous rewards as well. The concern and care for patients is not restricted to Muslims only but to all of creation, non-Muslims and animals included.

Looking to Allaah

Everything in this world happens according to the will of Allaah and when something is decreed by Allaah, a thousand efforts to oppose it will be fruitless. A doctor therefore needs to remember that his treatment is only a means and the result depends on the will of Allaah.

Hadhrat Abu Khuzaamah τ's father once asked Rasulullaah ρ, "Do the incantations we recite, the medicines we use and the preventive measure we take repel what Allaah has decreed?" Rasulullaah ρ replied, **"They are all in fact part of Allaah's decree."**

Consoling the Patient

Because sick people are generally restless and depressed, it is necessary for console him that he will soon be well and to tell him things that will make him feel better. Rasulullaah ρ advised this[2] because it will make the person feel happy even though it will not prolong his life.

Allaama Ibn Qayyim رحمه الله writes that Rasulullaah ρ often placed his hand on the sick person's forehead and then passed it over his chest and abdomen and made du'aa for his recovery. As he left, Rasulullaah ρ

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[1] Abu Dawood (Vol.2 Pg.630).
[2] Ibn Maajah no.1438.

then told the person not to worry because all will be well and he would also add that the illness is a means of having his sins forgiven.[1]

Confidentiality

The Shari'ah of Islaam has given great importance to safeguarding confidential information. A doctor must treat with utmost confidence everything that transpires between himself and his patient and ensure that no secret of the patient is disclosed.

Rasulullaah ρ said, "Whoever sees a fault in another and conceal it is like one who has given life to someone buried alive."[2] Rasulullaah ρ also said, "Whoever conceals the faults of a Muslim, Allaah will conceal his faults on the Day of Qiyaamah."[3]

While secret should be guarded with the greatest of confidence, there are times when doing so will lead to such harm that cannot be set right. Examples of this is when the doctor knows of some serious illness that the patient is suffering, which the patient's fiancé does not know about and which will persuade them to put of the marriage if they knew. Another example is for a doctor to inform the responsible authorities of the weak eyesight or drunken habits of a driver because it concerns public safety. He may also do so when another person's life is at risk.

For a Doctor to Treat Female Patients

The private area of a male is between his navel to just blow the knee, while that of a female is the entire body apart from the hands and feet. Revealing this without necessity is not permissible. *Durrul Mukhtaar* (Vol.5 Pg.261-262) states that a doctor should look only at the part of the body that is affected and not at any other part of the body and it is best for a lady doctor to examine a lady. However, when the patient does not have faith in the lady doctor or when the lady doctor is not trained well enough in the disease in question, it will be permissible for a woman to consult a male doctor.

Because a man is easily attracted to females, it is necessary for doctors to keep their gazes lowered when speaking to female patients and to look at her only when necessary. Rasulullaah ρ mentioned that the

[1] *Zaadul Ma'aad* (Vol.1 Pgs.495-497).
[2] Bayhaqi in his *Shu'ab* (6654).
[3] Bayhaqi in his *Shu'ab* (1150).

fornication of the eyes is looking (at strange women), the fornication of the ears is listening (to her), the fornication of the tongue is speaking (to her), the fornication of the hands is touching (her), the fornication of the feet is walking (to her) and the fornication of the heart is desiring (her).[1]

[1] *Mishkaatul Masaabeeh* (Pg.20).

Distinguishing between a Good and Bad Doctor

The Shari'ah speaks about an expert doctor because many injunctions hinge on such a person's word and also because anyone else may place a person's life at risk.

The Fuqahaa in different times have given different descriptions of who good and bad doctors are. *Fataawaa Siraajiyyah* (pg.140) describes a bad doctor as one who administers something poisonous thinking that it is a medicine. Others have written that it is a doctor who does not know how to counteract the ill effects of any wrong medication that he administers. It must however be borne in mind that medicine on those days was not at all like it is today. Medical science today discusses the following three factors:

1. Recognising the signs and symptoms of a disease
2. Knowing the medical action and reactions of medicines
3. Knowing whether the patient is capable of taking the medicine

Failure in any one of these factors can lead to either death or loss of a faculty or limb. A doctor can therefore not be regarded as an expert unless he has received adequate instruction at a medical college and sufficient experience. **Therefore, anyone who opens a practice without the proper qualifications and then causes harm to anyone will be responsible for all damages.** This is evident from a Hadith in which Rasulullaah ρ stated that when a doctor treats patients without possessing the relevant knowledge of medical treatment, he will be accountable for any harm he causes.[1] However, the phoney doctor will not be held responsible if the patient knows that he is not qualified and still pursues treatment. The state may however impose some punishment.[2]

When will a Qualified Doctor be Held Responsible for Damages?

A qualified doctor will be held accountable for damages when he is found **guilty of negligence** during the cause to treatment[3].

[1] Abu Dawood (Vol.2 Pg.630).
[2] *Zaadul Ma'aad* (Vol.4 Pg.140).
[3] *Zaadul Ma'aad* (Vol.4 Pg.139) and *Sharhus Sagheer* (Vol.4 Pg.47).

Allaama Ibn Qudaamah رحمه الله writes that when the following two condition are fulfilled, a physician cannot be held responsible for damages and when any of them is not found, he will be held responsible:

1. He is a qualified health professional with insight into medicine
2. He is not negligent in practise

It is therefore not permissible to practise without an insight into medicine and even expertise in the field is unacceptable when negligence is present.[1]

It is however necessary to assess the individual situation to gauge whether or not a medical professional will be held responsible for damages. The following needs to be viewed:

When a doctor merely advises a patient on the appropriate medication and the patient buys it himself and has it, there are two opinions amongst the Fuqahaa. According to what Hadhrat Moulana Zafeer Ahmad Thanwi رحمه الله writes in *I'laaus Sunan*, the doctor will not be liable for damages because the damage proceeded from the action of the patient. This ruling is derived from the words of Hadhrat Umar bin Abdul Azeez رحمه الله's son Abdul Azeez who stated that a doctor will not be held responsible by informing a patient about medication but only when he cuts open a vein or brands the patient (as was practised in those times). This will also apply to the case where a doctor wrote a prescription for any medication that caused harm. The example of this is like a person who deceives another to use a road that he knows is fraught with danger and the person is then killed by using the road. The guiding person in this case will not be liable for punishment but will of course be sinful.

However, Allaama Ibn Qayyim رحمه الله states that because the words of the Hadith are general about a doctor being accountable for any harm he causes when he treats patients without possessing the relevant knowledge of medical treatment, **he will be held responsible for any damages proceeding from his prescription.** This view is also supported by Shah Abdul Haqq Muhaddith Dehlawi رحمه الله.[2] **Because this opinion is substantiated by the general words of the Hadith, it appears more accurate.** It must however be borne in mind that the first opinion applies only when the prescription was given in accordance

[1] *Mughni* (Vol.5 Pg.312).
[2] *Ashi'atul Lam'aat* (Vol.3 Pg.244) and *Mirqaat* (Vol.4 Pg.84).

with the ethics and code of medical practice. If it was not, the doctor will certainly be held responsible for damages.

Operations

It is not permissible to operate on a person without the express permission of either the patient or his immediate family. Failure to secure permission will render the doctor liable for any damages caused by the operation. However, if permission cannot be secured in time and it is feared by professionals that a delay in the operation may cause loss of life or the use of a limb or organ, the surgeon may operate. In this case, he will not be held responsible for any damages if it was carried out responsibly.

A patient or his family may make a condition with the doctor or surgeon to treat the patient or to operate only when he guarantees cure. Should the doctor or surgeon accept the condition and proceed and the patient dies or loses the use of a limb or organ, he will not be held responsible, unless he is guilty of negligence. **This is because cure is not in his hands.**[1] **By the same token, making a condition that payment will be made only when the patient is cured is also not permissible.**

[1] *Durrul Mukhtaar* (Vol.5 Pg.47).

What Can be Used to Treat a Patient

Something cannot be used when it contains one of the following four factors:

1. Something impure
2. Something harmful
3. Something intoxicating
4. Something that a soundly thinking person will detest

Everything found in the world can be classified into one of these four categories and any medicine containing them cannot be used as medicine.

Using Minerals

Minerals are all those things that do not grow and are nor derived from any living creature. This includes sand, gold, silver, copper, etc. Using them for medication is permissible regardless of whether used internally or externally since they do not fall into any of the four categories stated above. **When Hadhrat Urfuta τ lost his nose and a silver artificial nose started to smell, Rasulullaah ρ permitted him to have a nose made of gold.**[1] The Fuqahaa have also permitted the use of gold and silver dental fillings[2].

Using Plants

While it is generally permissible to use plants in medication, it will not be permitted when it is harmful unless prescribed by an expert doctor. Similarly, if the harm can be counteracted by adding something else, it will be permissible to use it. Another instance when it will not be permissible to use plants is when it is intoxicating. However, the following needs to be borne in mind. **When the substance is dry, it is not impure and may be used with the advice of a doctor in quantities that do to intoxicate.** An example of this is opium. However, despite its permissibility, it is best to refrain from using it. Using it without medical advice is Haraam even if it be in quantities that do not intoxicate.

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[1] Tirmidhi (770) and Abu Dawood (4233).
[2] *Khulaasatul Fataawaa* (Vol.4 Pg.37).

When the intoxicating substance is a liquid, it may be used only upon the advice of a pious Muslim doctor in an emergency and when no substitute is available.[1]

Using Animals

When an animal is Halaal, all parts of its body may be used apart from **its genitals, bladder, spinal fluid, testicles, gall bladder and flowing blood.** Blood that does not flow and which remain in the flesh may be used in medicines for external use. Flowing blood may be used internally and externally only when it has been completely transformed (when *Qalb Maahiyyah* tales place). However, if a Halaal animal dies naturally, no part of the body may be used because it is regarded as carrion.

Haraam animal are of two types, those that have flowing blood and those that do not. As for those with flowing blood, it will be permissible to use them in medicines when they are slaughtered according to the Shari'ah and when the medicine is used externally. **This is because the body will be pure, albeit Haraam for consumption.**

As for Haraam animals **without flowing blood** such as certain marine creatures and terrestrial insects, **they may be used in medicines for external use and for internal use only when it is absolutely necessary or when they have been burnt and reduced to ash.** Merely cooking or boiling them will not render them Halaal. According to the Hanafi school of jurisprudence, this will also apply to creatures such as crabs that are not classified as fish. However, large insects that have flowing blood will not at all be permissible for even external use because they are regarded as impure.

N.B. It must however be remembered that it is not permissible to boil or fry these creatures alive when they need to be prepared for medicines. What also needs to be remembered is that no Halaal animal may be boiled with the innards still attached because this will render the entire animal impure. If it needs to be done in extreme circumstances, it must be washed off the body before performing salaah.

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[1] Bazzaziyyah (Vol.2 Pg.366).

When a medicine is made up of a combination of mineral, plant and animal constituents, the following should be seen.

1. It may be used without a problem if free from all of the four disqualifying factors mentioned earlier

2. If any impure substance is used, the following will be seen:

    - If the impurity comprises the greater portion of the medicine, it may not be used internally or externally
    - If the impurity comprises the smaller portion of the medicine, it may not be used internally but may be used externally.

3. If it comprises of any harmful substance, it may be used only when the harm can be counteracted by adding something else.

4. When it comprises of something detestable, it will not be permissible to use when the detestability remains even after mixing with the other constituents.

5. If it comprises of an intoxicating substance, it will be Haraam for use if it falls into the category of wine. However, if it remains dry it will be permissible when it does not intoxicate and there is no possibility of intoxication taking place.

The Definition of External and Internal Use

In terms of the Shari'ah, internal use refers only to administering via the throat. Every other method of taking medication will be regarded as external, whether it is rubbed in, smoked, administered through the anus, in the ear, in a wound, etc. In fact, even medication administered through the nose or by gargling and chewing (when not swallowed) will be regarded as external. It must however be borne in mind that medicine that cannot be taken internally should also not be administered in any manner by which the possibility exists that it may enter the throat.

Using Impure Medicines Internally and Externally

Impure medicines are of two types.

1. When the impurity is impure in itself (*Najis Ayn*) such as wine, urine or parts of swine, it can neither be used internally or externally.

2. When something is impure because it contains something impure, it may be used **only** externally and **only** when the amount of impurity is less than that of the rest of the substance.

NOTE: Even when permitted, impure mediation should be avoided where possible and care should be taken that the impure medication does not soil the clothing. If it does soil the clothing or body, it needs to be washed off before performing salaah, unless the use of water is harmful.[1]

[1] *Behisti Zewar* pg.98.

Using Haraam and Impure Substances in Treatment

Hadhrat Abu Dardaa τ reports that Rasulullaah ρ said, "Allaah has sent both illness and cure and has made a cure for every illness. You should therefore seek treatment but never with that which is Haraam."[1]

Hadhrat Abu Hurayrah τ also reports that Rasulullaah ρ forbade the use of impure substances to treat illnesses.[2]

However, because of certain other narrations, the use of such medicines has been permitted under the following circumstances:

1. When the patient's condition is so serious that waiting for a Halaal medicine will result in either death, loss of a limb or organ or severe deterioration in health.

2. When a specialist and religious Muslim doctor prescribes its use as an only alternative or a non-Muslims prescribes it and the prescription is endorsed by a Muslim doctor.[3]

The Use of Spirits and Alcohol

Spirits are derived from the distillation of wine and are really the essence of wine and are so strong that it cannot be consumed. They are of three types:

1. Methylated spirits
2. Proof spirits
3. Rectified spirits

It is the third type that is the best and usually used in medicines. Nowadays it is increasingly difficult to stay away from spirits and alcohol, because of which we will discuss them in more detail.

The wine distilled from grapes, raisins and dates are impure according to the consensus of Ulema and even a drop of them

[1] Abu Dawood (Vol.1 Pg.541).
[2] Abu Dawood (Vol.1 Pg.541).
[3] *Shaami* (Vol.1 Pg.154).

will render something impure. Drinking any quantity of them is Haraam and doing so in an Islaamic state will make one liable for capital punishment.

As far as wine distilled from other sources are concerned (carrots, tomatoes, wheat, rice, etc), there exists a difference of opinion. According to Imaam Abu Haneefah رحمہ اللہ and Imaam Abu Yusuf رحمه الله, they are pure, while Imaam Shaafi'ee رحمه الله, Imaam Maalik رحمه الله, Imaam Ahmad رحمه الله and Imaam Muhammad رحمه الله maintain that they are impure like the others and even a drop is Haraam.

Considering the wrong that could stem from the opinion of Imaam Abu Haneefah رحمہ اللہ and Imaam Abu Yusuf رحمه الله, the Hanafi Ulema have issued their verdict in accordance with the opinion of the other scholars. Therefore, any spirits derived from these sources is also Haraam like wine.

The Shari'ah does however consider the needs of people and because there is almost no medicine (especially homeopathic) or perfume that is without some spirit or alcohol, **the Ulema pass their Fatwa on the opinion of Imaam Abu Haneefah رحمہ اللہ and Imaam Abu Yusuf رحمه الله and therefore say that such substances are pure and may be used. This however applies only to those that are not derived from dates, grapes and raisins.**[1]

Now how will one know from where the alcohol is derived? Research of our Ulema tells us that when a medicine is produced in Europe, it is most likely from the Haraam sort because grapes and raisins are generally not too expensive and the people there insist on products of the highest grade. However, those manufactured in places like India tend to have alcohol derived from other substances and will most likely be pure because of the factors of a higher price and poorer quality. This is however a general rule and the most accurate manner of determining what sort of alcohol is used is to get the formula of the manufacturer.[2]

Hadhrat Mufti Nizaamud Deen رحمه الله the former Mufti of Daarul Uloom Deoband states that while alcohol was formerly produced from distillation and fermentation, new scientific methods have been formulated because of which they will no longer fall into the category of

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[1] *Imdaadul Fataawaa* (Vol.4 Pg.209).
[2] *Fataawaa Raheemiyyah* (Vol.2 Pg.229), *Ahsanul Fataawaa* (Vol.2 Pg.96), *Nizaamul Fataawaa* (Vol.1 Pg.361).

wine but of vinegar. **Therefore, until it is proven that these alcohols are really the essence and remnants of wine, they cannot be said to be Haraam or impure with certainty. It is of course best to abstain.**[1]

According to this Fatwa, it no longer remains necessary to determine whether an alcohol is derived from grapes, raisins or anything else because they would be pure in every circumstance.[2]

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[1] *Mutakhab Nizaamul Fataawaa* (Vol.1 Pg.353).
[2] See *Al Mufassal fi Ahkaamil Mar'atu wal Baytil Muslim* (Vol.3 Pg.131) and *Buhooth fi Qadhaayaa Fiqhiyyah Asriyyah* (Pgs.339-341).

Using Wine as a Medicine

Just as the Shari'ah values and strives to protect a person's body and wealth, it also strives to safeguard a person's mind. It has therefore prohibited the consumption of wine and all intoxicants.

Rasulullaah ρ said that when a person drinks wine his salaah is not accepted for forty days and even drinking a little bit of it will result in being given pus to drink in Jahannam.[1] Another narration states that drinking wine in this world will deprive one of the pure wine of Jannah.[2]

The Shari'ah has therefore forbidden it even for medicinal purposes. When Hadhrat Suwayd bin Taariq τ asked Rasulullaah ρ about using wine as a medicine, Rasulullaah ρ forbade him. When he asked again, Rasulullaah ρ again forbade him. **"But it is a cure for illnesses,"** Hadhrat Suwayd τ submitted. **"It is rather a disease in itself,"** Rasulullaah ρ replied.[3]

Wine may be used as a medicine only when an expert and religious Muslim doctor advises that there is no other way to save a patient from death.[4] Although using it as an ointment or mixed with one is also Haraam, it may be permissible in an emergency as indicated above.

Treating with Opium, Heroin, etc

Substances such as heroin, opium and others can be used internally and externally only when they are not in liquid form and are not in such a quantity that will intoxicate. If a person wishes to free himself of addiction to a drug and needs to leave it gradually, it will be permissible for him to take it in gradually decreasing doses when doctors fear that he may suffer serious withdrawal and other symptoms.

If there is a pure medicine available but a religious Muslim doctor advises that the patient will be more speedily cured by an impure

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[1] Tirmidhi (Vol.2 Pg.8).
[2] Bukhaari (Vol.2 Pg.836).
[3] Abu Dawood (Vol.2 Pg.541).
[4] *Kifaayatul Mufti* (Vol.9 Pg.138) and *Fataawaa Mahmoodiyyah* (Vol.5 Pg.87), (Vol.17 Pg.286) and (Vol.17 Pg.317).

medicine, the Shari'ah will advise waiting for the pure medicine to take effect. However, if the patient is unable to bear with it, it will be permissible to use the impure one.[1]

It will be permissible to apply pigeon's blood to the body as treatment for strokes and other ailments. This should however be washed off for salaah.

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله states that although a Muslim doctor may not advise a Muslim to use impure medicines under normal circumstances, **he may advise a non-Muslim patient to do so if such a substance is permitted in the patient's religion.** In this case, the doctor may verbally advice it or write a prescription but may not give it personally. **This applies to wine as well.**[2]

There are some hospitals that make women sit in water containing wine after giving birth so that the womb contracts quickly. This is not permissible for a Muslim woman.

There are some cold countries where people drink brandy to heat the body. This is not permissible because when the Sahabi Hadhrat Daylam Himyari τ asked Rasulullaah ρ about the same thing, Rasulullaah ρ forbade it. It is especially not necessary nowadays because there are other Halaal substances available that give the same benefit.[3]

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[1] *Shaami* (Vol.5 Pg. 275).
[2] *Fataawaa Mahmoodiyyah* (Vol.14 Pg.428).
[3] *Fataawaa Raheemiyyah* (Vol.2 Pg.241).

Using Animals in Treatment

Apart from the rulings already stated earlier, a few more are as follows:

- The veil that covers the unborn baby may be used externally in medicines only when it has been burnt and is rendered useless.[1]
- Mother's milk may not be used as a medicine because every part of the human body deserves to be honoured and cannot be used unless in dire circumstances.[2]
- The milk of an animal falls into the same category as its meat and will be permissible for use if the meat is halaal and vice versa. In fact, the milk of Halaal animals may be used even if it is extracted from the udders after it has died.[3]
- Substances that cannot be used for humans cannot be used for animals either. They can therefore not be fed carrion and other Haraam foods.[4]
- Although pigs are impure and Haraam, if a sick pig is brought for treatment to a Muslim vet, he needs to treat is because it is a living creation of Allaah. he should however try not to touch it with his bare hands.[5]
- A limb that is separated from a living animal falls into the category of carrion and may not be used even if it is from a Halaal animal.[6]
- **Regardless of whether an animal is Halaal or Haraam, its bones are pure, even if it dies naturally. The only exception is the pig, every part of which is impure.[7]**
- When a Haraam animal or even dung is reduced to dust, it may be used in a medicine.[8]
- Although eating sand is Makrooh, it may be eaten if there is some medical benefit to it. This may however not be taken from the grave of a person because it will spoil the beliefs of people.[9]
- Although the gall bladder cannot be used in medication, the gall bladder of Halaal animals may be used when advised by a doctor because it is regarded as pure by Imaam Abu Yusuf رحمه الله.[10]

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[1] *Fataawaa Raheemiyyah* (Vol.10 Pg.329).
[2] *Fataawaa Mahmoodiyyah* (Vol.17 Pg.393).
[3] *Fataawaa Mahmoodiyyah* (Vol.13 Pg.441) and *Shaami* (Vol.1 Pg.151, 239).
[4] *Fataawaa Mahmoodiyyah* (Vol.7 Pg.432).
[5] *Fataawaa Nizaamiyyah* (Vol.1 Pg.432).
[6] Tirmidhi (Vol.1 Pg.273), Abu Dawood (Vol.1 Pg.273) and *Nizaamul Fataawaa* (Vol.1 Pg.396).
[7] *Bahrur Raa'iq* (Vol.8 Pg.205).
[8] *Shaami* (Vol.5 Pg.239).
[9] *Naf'ul Mufti was Saa'il* pg.110 and *Fataawaa Mahmoodiyyah* (Vol.5 Pg.316).
[10] *Shaami* (Vol.1 Pg.564).

- **The skins of all animals apart from the pig is purified by tanning and may therefore be used in medicines.**[1]
- Droppings of Halaal bird may be used in kohl and in other forms of medication.[2]

[1] *Jaami'ul Fataawaa* (Vol.1 Pg.562) and Muslim (Vol.1 Pg.158).
[2] *Shaami* (Vol.1 Pg.379) and *Bazzaziyyah* (Vol.6 Pg.336).

Surgery

In my opinion, it is permissible for medical students to cut corpses open during their training because of the immense benefit it holds for the rest of humanity and because there are examples in the Shari'ah of the human body being cut open for greater benefit. Examples of this is cutting open a dead mother's womb to save a living unborn child and cutting open the stomach of a dead man who has swallowed gold. This is also the opinion of the renowned Hadhrat Moulana Mannatullaah رحمه الله and the former Mufti of Daarul Uloom Deoband Hadhrat Mufti Sayyid Mahdi Hasan رحمه الله **based on necessity and the fact of a small loss being taken for greater merits.** The grand Mufti of Daarul Uloom Deoband Hadhrat Mufti Nizaamud Deen states that the verse of fighting in Jihaad and the verse of *Qisaas* indicate to the permissibility of it.

However, based on the status accorded to the human body, several Muftis such as Hadhrat Mufti Mahmoodul Hasan رحمه الله have forbidden this.[1]

Organ Transplants

Substituting organs fall into two categories:

1. Substituting an organ with an artificial one. This is permissible without doubt because it was even done during the time of Rasulullaah ρ.

2. Substituting an organ with a real one. This can assume the following three forms:
   - Using the organ of a Halaal animal. This is permissible if the animal is slaughtered according to the Shari'ah.
   - Using the organ of a pig. This is not permissible unless loss of life or a limb is feared.
   - Using the organ of a human. This is not permissible even if death is feared because man does not own his body and has no authority over it.[2]

[1] *Fataawaa Mahmoodiyyah* (Vol.6 Pg.355).
[2] *Fataawaa Mahmoodiyyah* (Vol.14 Pg.429), *Fataawaa Raheemiyyah* (Vol.6 Pg.285) and *Nizaamul Fataawaa* (Pg.460).

If a person faces no danger by donating an organ or limb of his and another person faces death without it, will it be permissible to donate?

This is what the eminent Muftis have to say:

- Hadhrat Mufti Abdul Raheem Sahib رحمه الله : It is not permissible because man does not own his body just as it is also not permissible to eat one's own limb or that of another to save one's life. Allowing this will cause more harm eventually when body parts become a commodity. Furthermore, the health of the donor cannot also be guaranteed.[1]
- Hadhrat Mufti Nizaamud Deen رحمه الله : It is not permissible because when a limb or organ is removed from a living person, it becomes carrion and will remain impure forever.[2] He also states that it is not permissible because man does not own his body and has been entrusted to safeguard it. He can neither donate it nor bequest that it be donated after he dies.[3]
- Hadhrat Mufti Shafee رحمه الله has deliberated on the issue in his *Jawaahirul Fiqh* and Hadhrat Mufti Mahmood رحمه الله has also declared it to be impermissible.[4]

Sex Change Operations

Such operations are Haraam and a person doing so is accursed in the Shari'ah because the Qur'aan forbids altering the creation of Allaah and Rasulullaah ρ mentioned that people imitating the opposite sex are accursed[5]. However, if it is done, the laws of the opposite sex will apply to the person. A man changed to a woman will have the laws of women applicable to her and vice versa.[6]

[1] *Fataawaa Raheemiyyah* (Vol.6 Pg. 285-288)
[2] *Nizaamul Fataawaa* Pg. 460.
[3] *Muntakhab Nizaamul Fataawaa* Pg. 357
[4] *Fataawaa Mahmoodiyyah* (Vol.14 Pg.429).
[5] *Fataawaa Mahmoodiyyah* (Vol.5 Pg.163).
[6] *Aap ke Masaa'il awr un ka Hal* (Vol.8 Pg.404).

Euthanasia

- Man's body is a trust from Allaah and should be safeguarded by himself and society. Killing a person even out of mercy will be deemed as murder in the Shari'ah.[1]

- In the case of animals, it would be permissible to put them down when they cannot be cured and would be useless.[2]

- It will not be permissible to dismember a living foetus and remove it even if a doctor advises it to save the mother's life because it is not permissible to kill one soul to save another. Furthermore, there is no guarantee that the mother will survive either.[3] This will be permissible only if the foetus is dead and removal in any other manner is not possible.[4]

- An unborn living child will, of course, be removed from the dead mother's womb. Burying the mother with the living child inside her will be a sin.[5]

[1] *Muntakhab Nizaamul Fataawaa* Pg.391-392.
[2] *Fataawaa Aalamgeeri* (Vol.5 Pg.366).
[3] *Fataawaa Raheemiyyah* (Vol.2 Pg.250.).
[4] *Fataawaa Aalamgeeri* (Vol.5 Pg.360) and *Fataawaa Raheemiyyah* (Vol.2 Pg.382).
[5] *Fataawaa Qaadhi Khan* (Vol.4 Pg.369).

Circumcision

Circumcision is a Sunnah and a hallmark of Islaam and according to the health of the child, parents may decide when it is best to have it done. It is however imperative that a new Muslim has it done because Nabi ρ instructed it when someone entered the fold of Islaam.[1]

If less than half of the foreskin only is cut, the circumcision will have to be repeated.[2]

Castration

Castration is prohibited in the Shari'ah even if it is to prevent people from fornication. Some other method will have to be employed to achieve this end, such as fasting or using some medication to reduce the sexual urge.[3]

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[1] *Ithaaf* (Vol.2 Pg.666) and *Aap ke Masaa'il awr un ka Hal* (Vol.7 Pg.139).
[2] *Fataawaa Raheemiyyah* (Vol.2 Pg.384).
[3] *Muntakhab Nizaamul Fataawaa* pg.397.

Blood

- Although blood transfusion is in itself prohibited because blood is an impure substance and forms part of the body, it is allowed when necessary to save a life because in such circumstances even eating carrion and swine becomes permissible. This is, of course, when nothing else is available to save the life and a religious Muslim doctor advises it.[1]

- When one person gives blood to another, they do not become blood relatives in any way. Therefore, spouses would not become Haraam for each other on such grounds.[2]

- While every effort must be made by a Muslim to receive the blood of a Muslim, there will be no harm in using the blood of a Kaafir when need be. Such a Muslim or any part of his body cannot be regarded as a Kaafir in such an instance.[3] Experience has however shown that the evil effects of a non-Muslim or sinner's blood are felt by the recipient.[4]

- Because blood cannot be drawn from a person of a suitable group at the time when a patient needs it, there are organisations that take blood from people all the time and even pay them for it. While it is permissible to donate blood as a service to people, it is Haraam to sell one's blood because blood is impure **and impure things cannot be sold.[5]**

- In the case of an emergency, it will be permissible to purchase blood when free blood is not available even though it is not permissible for the seller to accept payment.

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[1] *Fataawaa Aalamgeeri* (Vol.5 Pg.355).
[2] *Aap ke Masaa'il awr un ka Hal* (Vol.5 Pg.135).
[3] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.343).
[4] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.373).
[5] *Hidaayah* (Vol.3 Pg.33).

Gold and Silver Teeth

Although men cannot wear gold jewellery and are permitted to wear only silver rings, they are allowed to have gold teeth fitted. It is however best to have the teeth made of something else. The same applies to crowns and fillings. False teeth may however be made from gold because they can be removed and washed to prevent them from smelling, unlike other dental fittings.[1]

[1] *Fataawaa Mahmoodiyyah* (Vol.5 Pg.145), (Vol.16 Pg.200) and *Fataawaa Raheemiyyah* (Pg.273)

Test Tube Babies

When a woman is unable to bear children, one of the following two methods are used:

1. She is artificially inseminated (directly into her womb)
2. Her egg is inseminated with sperm and then made to develop in a test tube until it can be reinstated into her womb for further development

If the sperm of a man other than her husband's is used, both these methods are Haraam and goes against the very grain of the Shari'ah. Because there is no exigency to resort to it, it cannot be condoned.[1]

Despite the sin, if a child is born in this manner it will be regarded as the child of the woman's husband and if she has no husband, it will assume her name just like an illegitimate child.

However, when the sperm of the husband is used, the process will be Haraam if the husband is not the one doing the procedure. This is so because it is Haraam for another man to see her private parts without necessity. Both husband and wife will be sinful if they have this done.[2]

If the husband does this himself without the presence of anyone else and without engaging in any act opposed to the Shari'ah, it would be permissible. It is however discouraged because it opposes the simple nature of the Shari'ah.[3]

Also not permissible is the process of placing the zygote (fertilised ovum) of the female into the womb of another woman.

Masturbation for a Sperm Count

Because of necessity, it would be permissible for a man to masturbate in order to provides a laboratory with his sperm for a count when he needs to be treated. Another situation in which masturbation will be permitted is when a person **fears fornicating if he cannot sexually**

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[1] *Muntakhab Nizaamul Fataawaa* pg.339.
[2] *Fataawaa Raheemiyyah* (Vol.6 Pg.281).
[3] *Mowjuda Zamaana ke Masaa'il ka Shar'i Hal* pg.240.

gratify himself.[1] Otherwise, masturbation is not permissible and the person engaging in the act will appear on the Day of Qiyaamah with the palm of his hand pregnant.

[1] *Fat'hul Baari* (Vol.2 Pg.366) and *Durrul Mukhtaar* (Vol.2 Pg.100).

Abortion

According to the Shari'ah, life is instilled into the foetus after 120 days. When this happens, it will not be permissible to abort the child under any circumstances. Doing so will be tantamount to murder. In fact, even if the mother's life is at stake, abortion will not be permissible because a life cannot be taken on the presumption that the mother will die.[1] If the mother's life is in danger, the child can be aborted only if it is certain that the child is dead.

When the child has not yet received life, abortion is still not permissible, regardless of what stage of development the child is in. This is because new life has already started to take shape[2] and also because the child is now part of the mother's body and removing a part of the body is not permissible.[3]

There are, of course, cases of exigency where abortion will be permitted **before 120 days**. This will be for one of two reasons:

1. When there is danger for the child, such as deformation, paralysis, terminal illness, etc.
2. When there is danger for the mother, such as death, loss of a limb, organ or sanity or an illness that will render her incapable of caring for the child in the case where there is none other to care for the child.[4] It will also be allowed if the mother bleeds so much during pregnancy that her life and health as well as that of the child is at risk.

What if the mother conceives almost immediately after giving birth?

In this case, if doctors advise that having another child would be harmful, she may abort before 120 days under the following circumstances **only**:

- Her milk will dry up with the pregnancy and there is no other way in which her child can be sustained.

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[1] *Fataawaa Ibn Taymiyyah (Vol.4 Pg.317)* and *Shaami* (Vol.4 Pg.334).
[2] *Durrul Mukhtaar* (Vol.3 Pg.602).
[3] *Fataawaa Qaadhi Khan* (Vol.4 Pg.369).
[4] *Ghaayatul Awtaar* (Vol.4 Pg.229).

- The woman is so weak that another pregnancy will endanger her life or make her extremely ill
- The new child runs the risk of being deformed

Because doctors today advise abortions very casually, it is always best to consult with an experienced Mufti before considering an abortion.

If a woman conceives a child through fornication and bearing a child will seriously affect her and her family's dignity, she may abort only if the foetus is not yet 120 days old.[1]

[1] *Fataawaa Mahmoodiyyah* (Vol.17 Pg.362) and *Fataawaa Raheemiyyah* (Vol.6 Pg.255).

Birth Control

Contraception that permanently prevents a man or a woman from getting children is Haraam and will be permitted only if experienced and religious Muslim doctors advise that bearing children will endanger the life or use of a limb or organ of an ill woman. The opinion of a non-Muslim doctor in this case will not be acceptable.[1]

Temporary contraceptive measures (including coitus interruptus) are not permissible for mere reasons of limiting children or to assist the career of a parent. It will be permitted only in the following circumstances:

1. When a woman is so ill or weak that pregnancy will harm her health. This fear should not be just a presumption, but one with reasonably good grounds.
2. When a woman has a little baby and another pregnancy would affect her and her baby's health
3. When a woman is affected with a disease like AIDS that would affect the child as well.

Although it is permissible to restrict intercourse to the days in which there is the least possibility of a woman falling pregnant, this will be Makrooh if it is done to restrict children for fear of being able to feed them or for the reasons that people practising casual birth control use. Such reason stem from lack of faith in Allaah as the Provider.

Can a Doctor Assist in Birth Control?

A Muslim doctor may carry out the necessary medical procedures of birth control for a Muslim when it is permissible for the patient to have them done. This applies to both Muslim and non-Muslim patients.[2] A doctor may however carry out such procedures when he is forced to do so by law.[3] **However, if a non-Muslims requests him for contractive pills, he may provide them.**[4] Engaging in a business

[1] *Fataawaa Raheemiyyah* (Vol.10 Pg.288).
[2] *Mowjuda Zamaana ke Masaa'il ka Shar'i Hal* pg.226
[3] *Mowjuda Zamaana ke Masaa'il ka Shar'i Hal* pg.228.
[4] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.389) and *Jaami'ul Fataawaa* (Vol.1 Pg.551)

that sells items like condoms and contractive pills is not advisable because it assist people in wrong and sin.[1]

Hysterectomy

When doctors advise a woman to have a hysterectomy, she should first try to treat the condition that demands the hysterectomy to use contraceptive measures if the reason for the hysterectomy is to prevent conception. It may then be done only when a religious Muslim doctor advises that there is no other alternative and failing to do so will seriously affect the woman's health.[2]

[1] *Fataawaa Raheemiyyah* (Vol.10 Pg.320).
[2] *Fataawaa Mahmoodiyyah* (Vol.5 Pg.114) and *Fataawaa Raheemiyyah* (Vol.10 Pg.82 and 280).

AIDS

Hereunder follows some rulings pertaining to AIDS:

- A woman may have her marriage annulled if her husband does not inform her that he is affected with AIDS at the time of marriage and even if he contracts it afterwards.[1]
- A woman affected with AIDS may abort only before 120 days and not afterwards.
- If a woman affected with AIDS refuses to abort, her husband may compel her to do so.
- It is Haraam for a person affected with AIDS to do anything by which others are also affected, such as have intercourse or donate blood.

[1] *Badaai'us Sanaa'i* (Vol.2 Pg.327) and *Tabyeenul Haqaa'iq* (Vol.3 Pg.25).

Using Zakaah and Interest for Medical Treatment

- A person entitled to zakaah may be given the medicines he needs from zakaah funds.
- A person whose earnings cannot pay for necessary medical expenses may use zakaah funds
- Interest money cannot be used to pay hospital staff
- Interest money can however be used to pay for the building and furnishing of a public or charity hospital and it would be permissible for the rich and poor to use these facilities.[1] It may however not be used for one's own hospital or to attain personal benefit.
- Zakaah can, however, **not** be used for the building and furnishing of a public or charity hospital because the recipients of zakaah are very specific.[2]
- Investing money with the intention of using the interest to help the poor and ill is not permissible, just as it is not permissible to use stolen money for good ends.

Miscellaneous Rulings

- Just as it is illegal to sell expired medication, it is not permissible according to the Shari'ah as well. If one sold such an item in error, it will be necessary to refund the person and if this is not possible, the money should be given away as Sadaqah.

- It is not permissible for doctors to sell the free samples they receive because these are intended to be given to patients for free to test their effectiveness. Money taken for them will be Haraam.

- When medicine is left over by a patient, the doctor may not use it without the patient's permission unless the patient leaves it with him or it is commonly understood that the doctor may use it at his discretion. It is best that he use it for some poor people.

[1] *Fataawaa Raheemiyyah* (Vol.9 Pg.276).
[2] *Fataawaa Raheemiyyah* (Vol.2 Pg.10).

Ta'weezaat (Amulets)

Using Ta'weezaat for treatment of illnesses is an alternative to medical science. There are however two excessive opinions on the matter that are poles apart. While one group claims that it is Haraam and refuse to accept its pros, another group have sold themselves to it and often spoil their beliefs in the process. The correct opinion in the Shari'ah is one of moderation.

The Permissibility

Using Ta'weezaat and reciting certain beneficial incantations have been permitted in most Ahadeeth, while there are also Ahadeeth prohibiting it. Here follows some Ahadeeth permitting it:

1. Hadhrat Auf bin Maalik τ reports that they used to recite certain incantations during the Period of Ignorance so after accepting Islaam, they asked Rasulullaah ρ about it. Rasulullaah ρ asked them to recite the incantations to him and remarked that there was no harm in reciting them as long as they contained no words of Shirk.[1]
2. A tribe came to ask Rasulullaah ρ about the prohibition of incantations because they used one that was effective for snakebites. When they recited it to Rasulullaah ρ, he remarked, "I see nothing wrong with it. Whoever can benefit his brother should therefore do so."[2]
3. Hadhrat Anas τ stated that Rasulullaah ρ permitted incantations for certain ailments.[3]

As for the Ahadeeth prohibiting Ta'weezaat and incantations, some are as follows:

1. Hadhrat Abdullaah bin Mas'ood τ reports that he heard Rasulullaah ρ say that Ta'weezaat and incantations tantamount to Shirk.[4]
2. Another narration states that the person who has Ta'weezaat and incantations done for him has no trust in Allaah.[5]

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[1] Muslim (5688), Abu Dawood (3886) and *Mishkaatul Masaabeeh* (Pg.388).
[2] Muslim (5687).
[3] Muslim (5679) and Tirmidhi (2056).
[4] Abu Dawood (3883).
[5] Tirmidhi.

3. When Rasulullaah ρ was asked about a particular incantation, he said that it was an act of Shaytaan[1].

Allaama Showkaani رحمه الله , Allaama Nawawi رحمه الله and even the Ulema of the Ghayr Muqallideen say that the prohibition is when using such Ta'weezaat and incantations that cause a person's reliance in Allaah to be affected by regarding these things to be the real cause of cure. This leads to Shirk. If this does not happen, there is no harm in using them. The condition is, of course, that no words of kufr are used.[2]

Conditions for Permissibility

1. It is used for permissible ends
2. No words of kufr or Shirk are used or any such words that give such an impression
3. The meaning of the words are known to an expert in the field
4. The help of none but Allaah is sought
5. The Ta'weezaat and incantation is not regarded to be the real curer

Ta'weezaat and incantations prescribed by the Ahadeeth or by saintly people may be used without knowing the meaning[3].

Ta'weezaat and incantations will not be permissible when the above are not found or anything contrary to them are found.

There are essentially three methods of treating illnesses. They are by medication, du'aa and Ta'weezaat. The status of Ta'weezaat and incantations is therefore like that of medicines and there is no doubt about their permissibility when the necessary conditions are met. Their effect is therefore dependent on the will of Allaah. It may also be added that while du'aa is an act of Ibaadah, using Ta'weezaat and incantations is not.[4]

The Status of Adopting Means in the Shari'ah

The means that man uses to protect and cure himself of illnesses and harm need to fall into the following two categories:

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[1] Abu Dawood.
[2] See *Naylul Awtaar* (Vol.6 Pg.3) , *Awnul Mabood* (Vol.4 Pg. 13), and *Tuhfatul Ahwazi* (Vol.6 Pg. 173)
[3] *Fat'hul Baari* (Vol.4 Pg. 295) *Aap ke Masaa'il awr un ka Hal* (Vol.1 Pg. 350).
[4] *Aap ke Masaa'il awr un ka Hal* (Vol.1 Pg. 352)

1. It should be beneficial. When such a means coincides with Taqdeer (predestination), it will be beneficial and when not, it will not.
2. It should be permissible. It will be permissible when it is not regarded to be the real curer and not permissible when it is regarded to be such.

Now when the means is permissible, the purpose for doing it should be seen. If the purpose is permissible, it would be permissible, otherwise not. Furthermore, if the purpose is permissible, the status of the purpose also needs to be seen. If it is necessary, the effect needs to be seen. If the effect is certain (such as the effect of eating being the sating of hunger), it will be Waajib (compulsory) to adopt the means. On the other hand, if the effect is not certain, adopting it will be permissible for people of weaker Imaan and although also permissible for people with strong Imaan, it would be better for them not to adopt it. However, if it is not necessary, it will be permissible only if it does not adversely affect a person's Deen. Such is the status of Ta'weezaat and incantations. It is therefore best not to use them.[1] Rasulullaah ρ mentioned that amongst the people who will proceed straight to Jannah without reckoning will be those who do not use Ta'weezaat and rather rely only on Allaah.

Can Ta'weezaat AlterTaqdeer?

There are two types of Taqdeer that affects a person:

1. *Taqdeer Mubram*: That which cannot be altered
2. *Taqdeer Mu'allaq*: That which will take place if man does not adopt the means to avert it. Ta'weezaat and incantations can therefore only avert this. This is why when Rasulullaah ρ was asked whether Ta'weezaat and incantations can alter Taqdeer, he replied by saying that it is part of Taqdeer.

Therefore, while Ta'weezaat and incantations may alter the second type of Taqdeer, it will have no effect on the first.[2]

Can Ta'weezaat and Incantations make a Person Ill?

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[1] *Aap ke Masaa'il awr un ka Hal* (Vol.1 Pg. 352)
[2] *Amaliyaat awr Ta'weezaat* pgs.48-52.

Just as the wrong medication can make one ill, so too can Ta'weezaat and incantations be used to harm people. In fact, a Jew did this to Rasulullaah ρ.[1]

The Power of the Mind

It is found that the Ta'weezaat and incantations of certain people have more effect on people because of the power of their minds, which they attain through practice and exercises, even though they may be Kuffaar. This is a reality and Allaama Ibn Qayyim رحمه الله has discussed it in his Zaadul Ma'aad (Vol.3 Pg.171).

When should Ta'weezaat be used?

There are many illnesses such as effects of the evil eye, black magic and evil spirits that cannot be treated medically and only through Ta'weezaat and incantations. In fact, Ta'weezaat and incantations may also be used to treat medical conditions and have been found to be effective.

Just as Allaah places effect in medicines, he has also placed effects in Ta'weezaat and incantations even though these are not tangible. However, even more effective than such Ta'weezaat and incantations is du'aa when made properly and when refraining from factors that cause du'aas to be rejected. Also a most effective manner of treatment is to recite parts of the Qur'aan such as Surah Faatiha, to then blow into water and drink it.

Why Du'aas Sometimes have no Effect?

There are du'aas mentioned in the Ahadeeth that are said to be effective for certain difficulties. However, it sometimes happens that the effect is not found. The explanation of this is that while the effect is essentially there, there are other factors that annul the effect just as medicines are ineffective when other factors are found.

The Harms of Using Ta'weezaat

It often happens that when people are told by the pious to make du'aa for their ailments to be averted, they are not content to do so until they

[1] Bukhaari (Vol.1 Pg.857) and Muslim (Vol.2 Pg.221).

are given a Ta'weez. They place so much faith in these Ta'weezaat that they forget that Allaah is the Curer and will regard someone as a saint when his Ta'weez is effective. On the contrary, when a person is truly pious, they will be reluctant to accept this if he does not write Ta'weezaat.

Furthermore, people who write Ta'weezaat (*Aamils*) sometimes become swollen-headed and many make it an occupation by which they extort money from people. Another great evil is the interaction of Aamils with women since their patients are mostly women. The occupation is such that it is not at all transparent and no one but the Aamil knows what he is doing, making it easier to be a fraud. Then it is seen that they (the fraudulent ones) almost always find something wrong with the patient and are always ready to point out who the responsible person is who cast a spell or who stole something, whereas their methods of determining this are not at all fool-proof and merely suppositions. This causes further conflict and problems in society. Engaging in this field without the proper knowledge and intention of helping people is extremely harmful and destroys a person's link with Allaah.

About Aamils

Unlike a doctor, the field of an Aamil is based more in belief and faith. Therefore, an Aamil needs to be one who closely follows the Shari'ah and the Sunnah.

Aamils need to explain to their patients that their practice is very much like medicine in that it is a means and not the actual cure. It will therefore work only by the will of Allaah.

An Aamil must never treat a woman without her Mahram being present regardless of the situation.[1] Because people are unaware of the manner in which Aamils work, it is very easy for them to deceive people. Aamils therefore need to remember that Rasulullaah ρ said, **"The person who harms or deceives a Mu'min is accursed."**[2]

When an Aamil is knowledgeable of the field and his Ta'weezaat are known to be effective, **he may take a fee just as doctors do.** This is substantiated by a narration of Hadhrat Abdullaah bin Abbaas τ quoted in Bukhaari.[3] **Such is the opinion of all four Imaams of jurisprudence.** As for taking a fee for reciting parts of the Qur'aan and then blowing on a patient, Ulema say that this is permissible when the **recitation is done with the intention of treatment** and when done with the intention of being rewarded. The same will apply to taking a fee for reciting the entire Bukhaari Shareef to alleviate a difficulty. Hadhrat Abu Jamra رحمه الله says that he recited Bukhaari 120 times and every time he saw the need fulfilled which he set out to have fulfilled by the recitation.

The Qur'aan and Ahadeeth prove the existence of the Jinn and there are people experienced in getting rid of them from people's houses. In fact, Rasulullaah ρ did so for Hadhrat Abu Dujaanah τ. Accepting a fee for this act is permissible only when a person is experienced in the field and when his act conforms with the conditions for permissibility for Ta'weezaat.[4]

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[1] *Fataawaa Mahmoodiyyah* (Vol.14 Pg.39).
[2] Tirmidhi (Vol.2 Pg.15).
[3] Hadith 5737.
[4] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.371).

Impermissible Ta’weezaat

Ta’weezaat written for sinful reason will be Haraam. Examples of these are:

- A Ta’weez written for creating love between a couple when either partner is made to be completely subservient to the other[1]
- A Ta’weez written for convincing a person to marry another when it renders a person incapable of thinking clearly when making the decision to marry.[2]

Studying Black Magic to Assist in Combating it

Magic falls into two categories. The first entails kufr and will not be permissible to learn under any circumstance. The other which does not entail kufr will be permissible to learn to combat it but not to cause harm to others.[3] It will also not be permissible when it entails doing things that please Shaytaan. If a Muslim learns black magic that entails committing acts of kufr, he will need to renew his Imaan and marriage.

Consulting a non-Muslim

Although non-Muslims may also recite incantation that prove beneficial, this does not mean that consulting them is permissible. When the wife of Hadhrat Abdullaah bin Mas'ood τ experienced problems with her eyes, she used to consult a Jew who would recite something and blow on her. The treatment was so effective that her eyes would be comforted as soon as he blew on them. When this came to the attention of Hadhrat Abdullaah bin Mas'ood τ, he remarked that this was the act of Shaytaan. He explained that Shaytaan scratched at her eyes and would stop when the Jew recited the incantations.

Hadhrat Abdullaah bin Mas'ood τ then added, "Sufficient for you is that which Rasulullaah ρ used to recite, (which is):

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَ اشْفِ أَنْتَ الشَّافِي لا شِفَاءَ إِلاَّ شِفَاءُكَ شِفَاءً لاَ يُغَادِرُ سَقَماً

[1] *Imdaadul Muftiyeen* (Vol.1 Pg.244).
[2] *Imdaadul Fataawaa* (Vol.4 Pg.89).
[3] *Imdaadul Muftiyeen* (Vol.1 Pg.236).

"Remove the difficulty, O Rabb of the people! Provide a cure because You are the only One Who can cure. There is no cure apart from the cure that You provide. Provide a cure that omits no disease"[1]

Consulting them will be Haraam when one does not know what they say or when one knows that the words are words of shirk. **However, if there are no words of kufr and shirk, one will not be sinful for consulting them.**[2] If one consults such a person and is cured and is then told by the non-Muslim to make a sacrifice in a temple and distribute the meat, the Muslim will be sinful for doing so and as a precaution will need to renew his Imaan and marriage.[3] It will only be permissible to consult them when one's life in endangered on condition that one does not regard them as people whom Allaah loves and does not regard the words they use as blessed words.[4]

It is also Haraam to consult fortune-tellers and astrologers and doing so will put one's Imaan in question.

As far as giving a Ta'weez to a Kaafir is concerned, it will not be permissible unless one is certain that he will treat it with respect and then put it in a clean well after use.[5]

It must be borne in mind that writing "O Jibra'eel!", "O Sheikh Abdul Qaadir!" on a Ta'weez will not be permissible when a person believes that the angel or saint can hear the plea and will respond. This is tantamount to shirk.

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[1] Abu Dawood, *Kitaabut Tibb*. See *Talbeesul Iblees* (Pg.368). *Mishkaatul Masaabeeh* (Pg.389).
[2] *Fataawaa Mahmoodiyyah* (Vol.5 Pg.158).
[3] *Fataawaa Daarul Uloom* (Vol.12 Pg.380).
[4] *Fataawaa Mahmoodiyyah* (Vol.4 Pg.63).
[5] *Fataawaa Mahmoodiyyah* (Vol.14 Pg.390).

Some Rulings Pertaining to Ta'weezaat

- Writing verses of the Qur'aan on a Ta'weez with an impure substance such as blood is Haraam unless a pious and experienced Aamil says that it is effective to save one's life and no other option is available. It is however best to abstain.[1]
- It is not permissible to write Ta'weezaat containing verses of the Qur'aan without wudhu, but permissible to touch it afterwards if wrapped in another paper or cloth.
- Verses of the Qur'aan written as a Ta'weez on a plate may be washed off when the need is no longer there and the water should be poured in a pure and clean place.
- Wiring Ta'weezaat in the Masjid is not permissible when one takes a fee for it. If not, it is best not to do so, but permissible with the intention of I'tikaaf.
- It is permissible to go to the toilet with a Ta'weez when it is inside a wax mould. However, if the words of a Ta'weez are visible, it must be removed or placed in one's pocket before entering a toilet.
- When no longer needed, a Ta'weez should be buried where people do not walk, put in a clean well or burnt. Most Fuqahaa however advise burying rather than burning.[2]
- Silver utensils on which Ta'weezaat are written cannot be used as utensils by male, females or children.

[1] *Imdaadul Fataawaa* (Pg.36-38).
[2] All these rulings are taken from *Amaliyaat awr Ta'weezaat.*

Some Beliefs

- Because a glance (known as the evil-eye) may affect a person even when no harm is intended, **a black spot may be placed on a child's forehead to avert this,** as advised by Hadhrat Uthmaan τ. However , it is still best to recite مَا شاءَ اللهُ لا حَوْلَ وَلا قُوَّةَ إلاَّ بِاللّٰهِ when seeing someone or something that impresses one so that one's gaze does not affect the thing or person[1].

- There are many ways to treat the effects of the evil-eye and any one may be used on condition that it does not oppose the Shari'ah.[2]

- While names opposed to the Shari'ah should be changed, it is not proven in the Shari'ah that one should change one's proper Islaamic name as a form of treatment for an illness.[3]

- There is no treatment that requires one to recite Bismillaah and to then run one's finger across every verse of the Qur'aan.[4]

- One will be rewarded for taking a walk (or jog) after Fajr to maintain one's good health if one does not break any ruling of the Shari'ah.[5]

- The *Khatame Khwajgaan* is also proven to be effective in dispelling calamities and problems. While it is permissible to do this regularly, it is wrong to insist that others do it as well.

- Recitation of the Qur'aan is also a most effective Ta'weez, but reciting it merely for worldly benefit is a source of great deprivation.

- Reciting Surah Yaaseen is also most effective is alleviating difficulties.

- Using the Qur'aan to take omens is not permissible. For example, when a couple are at loggerheads, a person opens the Qur'aan at

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[1] *Zaadul Ma'aad* (Vol.4 Pgs.143 and 170).
[2] *Fataawaa Mahmoodiyyah* (Vol.1 Pg.734).
[3] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.107).
[4] *Fataawaa Mahmoodiyyah* (Vol.16 Pg.24).
[5] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.140).

random and when it opens to Surah Talaaq, he takes this as an ill omen of divorce.[1]

- There is no basis in the Shari'ah to believe in the effect of certain trees that are renowned to cure a person sitting beneath them in a particular fashion. In fact, the effect some people feel is often the doing of Shaytaan.[2]

- Some people claim that bathing in a particular spring cures diseases. This is just like any medicine, which may assist in healing for some and not for others. It will not be permissible to bathe in such a place when people are convinced that it is the spring that cures people.[3]

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[1] *Imdaadul Fataawaa* (Vol.5 Pg.378).
[2] *Fataawaa Mahmoodiyyah* (Vol.15 Pg.122).
[3] *Jaami'ul Fataawaa* (Vol.1 Pg.337).

Some Du'aas Reported in the Ahadeeth

- A person stopping over somewhere will be protected from all evil when he recites:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

- For protection against the evil-eye, the following du'aa should be recited after thrice reciting Surah Falaq and Surah Naas:

اَعُوْذُ بِكَلِمَاتِ

اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَّهَآمَّةٍ وَّعَيْنٍ لَآمَّةٍ

- The following two du'aas are extremely effective in dispelling grief and calamities:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظَّالِمِيْنَ

﴿لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ وَتَبَارَكَ اللّٰهُ رَبُّ
الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾

- When Hadhrat Aa'isha رضي الله عنها was suffering from fever, Rasulullaah ρ advised her to recite the following du'aa and to blow over herself:

﴿اَللّٰهُمَّ ارْحَمْ جِلْدِیَ الرَّقِيْقَ وَعَظْمِیَ الدَّقِيْقَ مِنْ شِدَّةِ
الْحَرِيْقِ يَا اُمَّ مِلْدَمٍ اِنْ كُنْتِ آمَنْتِ بِاللّٰهِ الْعَظِيْمِ فَلَا تَصْدَعِیْ
الرَّاْسَ وَسَنِّیَ الْفَمِ وَلَا تَاْكُلِیْ اللَّحْمَ وَلَا تَشْرِبِیْ الدَّمَ وَتَحَوَّلِیْ
عَنِّیْ اِلٰی مَنِ اتَّخَذَ مَعَ اللّٰهِ اِلٰهًا آخَرَ﴾

- The following du’aa recited thrice is extremely effective for alleviating backaches and headaches:

﴿بِسْمِ اللّٰهِ اَذْهِبْ عَنْهَا مَشُوْءَةً وَفُحْشَةً بِدَعْوَةِ نَبِيِّكَ الطَّيِّبِ الْمُبَارَكِ الْمَكِيْنِ عِنْدَكَ﴾

- When someone complained to Hadhrat Abu Dardaa τ that his father was unable to urinate because of stones, Hadhrat Abu Dardaa τ told him to recite the following du’aa:

﴿رَبَّنَا اللّٰهَ الَّذِيْ فِي السَّمَآءِ تُقَدَّسَ اِسْمُكَ اَمْرُكَ فِي السَّمَآءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَآءِ فَاجْعَلْ رَحْمَتَكَ فِي الْاَرْضِ وَاغْفِرْ لَنَا حَوْبَنَا وَخَطَايَانَا اَنْتَ رَبُّ الطَّيِّبِيْنَ، فَاَنْزِلْ شِفَآءً مِنْ شِفَاءِكَ وَرَحْمَةً مِنْ رَحْمَتِكَ عَلَى هٰذَا الْوَجْعِ﴾

- Rasulullaah ρ used to recite the following du’aa for headaches:

﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ بِسْمِ اللّٰهِ الْكَبِيْرِ، وَاَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعارٍ وَمِنْ شَرِّ حَرِّ النَّارِ﴾

- A scorpion once stung Rasulullaah ρas he was in Sajdah. After the salaah, he asked for some salt and water and poured this on the bite as he recited Surah Ikhlaas, Surah Falaq and Surah Naas until the pain disappeared.[1]

- Another effective du’aa for scorpion bites is:

بِسْمِ اللّٰهِ شَجَّةٌ قَرْنِيَّةٌ مِلْحَةُ بَحْرٍ قَفْطًا

- Rasulullaah ρ said that a person reciting the following du’aa in the evening will not be harmed even by a scorpion’s bite:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

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[1] Tirmidhi (2905).

- The following du’aa should be recited when one is unable to fall asleep:

﴿اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ السَّبْعِ وَمَا اَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِيْ جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ اَنْ يَفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ اَوْ يَبْغِيْ عَلَيَّ عَزَّ جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا اِلٰهَ غَيْرُكَ﴾

- When in pain, place the hand on the painful area of the body and recite the following du’aa:

﴿بِسْمِ اللّٰهِ اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا اَجِدُ مِنْ وَجَعِيْ هٰذَا﴾

Remove the hand after once reciting the du’aa and then place it again and recite again. Like this, recite it an odd number of times, a minimum of three or seven times. Another du’aa effective for pain is:

﴿رَبُّنَا اللّٰهُ الَّذِيْ فِي السَّمَآءِ تَقَدَّسَ اسْمُكَ، اَمْرُكَ فِي السَّمَآءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَآءِ، فَاجْعَلْ رَحْمَتَكَ فِي الْاَرْضِ وَاغْفِرْ لَنَا حُوْبَنَا وَخَطَايَانَا اَنْتَ رَبُّ الطَّيِّبِيْنَ اَنْزِلْ رَحْمَةً مِّنْ عِنْدِكَ وَشِفَآءً مِّنْ شِفَاءِكَ عَلٰى هٰذَا الْوَجَعِ﴾

- Allaama Ibnul Haaj رحمه الله reports about Hadhrat Abul Qaasim Qushayri رحمه الله that when his son fell so ill that all hope was lost, he saw Rasulullaah ρ in a dream. When he informed Rasulullaah ρ about his son’s plight, Rasulullaah ρ asked, “Do you not know the verses of cure”. Upon awakening, he scoured the Qur'aan and pinpointed the six verses. He wrote them on a paper, washed the paper in water and gave it to his son to drink. His son was cured immediately. The six verses are:

وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ۔

وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ۔

يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ۔

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ۔

- Hadhrat Abu Dardaa τ reports that whoever recites the following in the morning will not be afflicted by a calamity until the evening and whoever recites the following in the evening will not be afflicted by a calamity until the morning:

﴿اَللّٰهُمَّ اَنْتَ رَبِّى لَا اِلٰهَ اِلَّا اَنْتَ عَلَيْكَ تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ﴾

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